

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## NOAH

By D. L. Moody

"And the Lord said unto Noah, Come thou and all thy house into the ark."—Gen. 7:1.

We meet that little word "come" very often in the Scriptures. This is the first time it is used as an invitation; it is the voice of grace, mercy and love.

One hundred and twenty years before the time of the text Noah received the most awful communication that ever came from Heaven to earth. God told him that He was going to destroy the world on account of the great increase of wickedness.

Sin came into the world full grown; the first man born of woman was a murderer. The fact is, man has always been bad; there is nothing good in him—he is bad by nature. We don't need to go to the Bible to prove that. You can look around you and find plenty of proofs. Leave man alone and see how quick he will go to ruin! See how the nations of the earth have gone to ruin when they have been left alone. It was their own sin that drove them to ruin, and it is just the same with individuals. But wickedness had increased in those days; if possible men were worse than they are now; and so God told Noah to build an ark for the saving of his house, for He was about to destroy the world by a flood: and Noah, having faith in God, obeyed the command.

### The World Scoffed at Noah

Noah was instructed to warn the people of their coming doom; but they didn't pay any attention to him. They asked where was the sign that the world was to be destroyed and scoffed, just as men now do, at the idea. When Noah was told to build the ark he knew he would be the laughing stock of the city; but the old man toiled on despite the jeers of his fellows. Thank God! there was one man in that age who dared to go against public sentiment and obey the voice of the Lord. It was one of the wonders of the world; but he worked away on his ark, and what was more, he got his children to believe and help him.

While the ark was building perhaps the people came to look at it, and considered its builder a lunatic for wasting his time and money on this apparently useless undertaking. Men undoubtedly talked then as they do now. You talk with the scoffers of Chicago and you will see that men put up their little puny reason against the Almighty.

I have heard some men say that God cannot destroy this world, and others declare that there is no God. Undoubtedly the people before the flood thought in the same way, and some would prob-

ably say, if there was a God He couldn't destroy the world.

I can imagine that business was brisk, and that the warning gave them little trouble. Their saloons and billiard halls were full every night, and Noah and his ark was the standing joke among them. One hundred years rolled away, and yet no sign of a flood. There were probably astronomers in those days, who tried to read the heavens, but who could see no change; there were geologists, no doubt, who dug down into the bowels of the earth to bring up some dead carcass to prove that there was no God, I don't know

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## 19 SHOTS, 19 HITS

By the Editor

At the recent Sword of the Lord Conference at Lake Louise, Toccoa, Georgia, a fine Christian layman, Brother Nolan Harrelson, Spartanburg, South Carolina, got a burden to help get subscriptions for THE SWORD OF THE LORD. He agreed to get 25 subscriptions to THE SWORD.

Now comes a happy letter from Brother Harrelson. He asked 19 people if they would like to subscribe to THE SWORD OF THE LORD and got 19 subscriptions!

Here is his letter. After listing the subscriptions, he said,

"I think Dr. Rice would like to know that these are the people that I had opportunity to talk to about a Sword subscription at my business this week. Here is what makes me so happy. I only asked 19 people, and everyone of them took it. With God's help, I shall not stop at 25, but keep on getting subscriptions as long as I can. Praise the Lord for your ministry."

Does not this suggest to you how easy it would be for a good Christian to get subscriptions for THE SWORD? Show samples of the paper. Have a subscription envelope in hand so you can have people fill out the name and address.

If you will undertake to get 25 subscriptions or more by January 1, please write and say so. Join our list of a thousand partners. If you wish sample copies of THE SWORD OF THE LORD to show people and let them read it and see what wonderful blessings there are in THE SWORD, we will send them. If you want subscription envelopes we will supply them also. And you may get subscriptions at the rock-bottom group rate of \$1.50 each per year, provided you agree to send 25 subscriptions by January 1.

If you enroll as a partner, agreeing to get 25 or more subscriptions, so we can keep up with those you send in, please fill out the coupon on page 4 and mail it at once. And thank you!

## One of the Second-prize Winners in the Second Annual \$1,600 "Sermons on Vital Public Issues" Contest



by Arthur Petrie, Th.D.

5400 Keystone Place, Seattle 3, Washington



Dr. Arthur Petrie

Two of the greatest preachers and conservative scholars of their day spoke of the supreme importance of GENESIS ONE. Dr. G. Campbell Morgan of England said: "The first chapter of Genesis is a battleground." Dr. R. A. Torrey of America said: "There is no part of the Bible that the more scholarly opponents of its divine origin are more fond of attacking than the very first chapter of the Book."<sup>2</sup>

GENESIS ONE, commencing with "In the beginning God created the heaven and the earth," is "the foundation not only of all science but of the Bible as well. The entire superstructure of the Bible rests upon this statement."<sup>3</sup>

GENESIS ONE is the Grand Preface to all the Divine Writings; it is the Grand Introduction to the greatest truths man ever set eyes upon: it is the Beginning of all beginnings. It is foundational to everything else in the Writings of God. A missionary in China was teaching a class of new

converts the book of Hebrews. They asked so many questions that she had to go back to Leviticus. They asked so many questions about Leviticus that she had to go back to GENESIS ONE! GENESIS ONE is the logical beginning of the Bible. It is

"Mine to tell me whence I came; Mine to tell me what I am."<sup>4</sup>

And yet a liberal writer in *The Interpreter's Bible* rejects and reverses God's order, and tells us that "Amos" should be the "first" book of the Bible, and that GENESIS ONE, being of "comparatively late authorship," did not come "from the childhood of the race!"<sup>5</sup>

I want to talk to you about the Writer of GENESIS ONE, about the Science of GENESIS ONE, about GENESIS ONE and Evolution, and the Message of GENESIS ONE.

### I. Genesis One—Its Writer

There is a "battle" about the writer of this first chapter of the Bible. John Lord, LL.D., says about this battle over who wrote it: "This age is grappling with it in most earnest struggles."<sup>6</sup> In our day a change of momentous and evil omen has taken place. In the year 1753 A.D. the profligate Jean Astruc, physician to Louis XIV, published his book, *Conjectures as to the Original Materials of Which Moses Seems to Have Availed Himself in Composing Genesis*. In that book Astruc "sought to prove that Moses formed Genesis from an Elohim record and a Jehovah record, with the aid of ten smaller memoirs."<sup>7</sup> These "conjectures" were taken up by others, until today they are accepted by nearly all the teachers of the liberal-modernistic school.

Over fifty years ago I purchased the Oxford *Helps to the Study of the Bible*. It stated that this "theory" of Astruc "must be received with great reserve."<sup>8</sup> It accepted the "universally entertained" authorship of Moses. A year ago I purchased the "Second Edition" of the Oxford *Helps to the Study of the Bible*. But what a change! It now states that "Gen. 1:1-11, 4a is derived from P." Who he is no one knows, but it goes on to say that "P, which was at one time held to be the earliest of the sources, is now more commonly

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## "SHE HATH DONE WHAT SHE COULD" -- Mark 14:8

By Editor John R. Rice

It is a wonderful story told in Mark 14:3-9. When Jesus was at a meal in the house of Simon the leper in Bethany, Mary came with an alabaster box of ointment of spikenard, a very precious perfume. She broke that alabaster box and poured the ointment on His head. How sweet the smell was through all the house! Some of the disciples, including Judas, were indignant and said it was a waste, that it was worth some three hundred pence (nearly a year's wages) and ought to have been given for the poor, but Jesus said, "Let her alone; why trouble ye her? she hath wrought a good work upon me. For ye have the poor with you always, and whenever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:6-9).

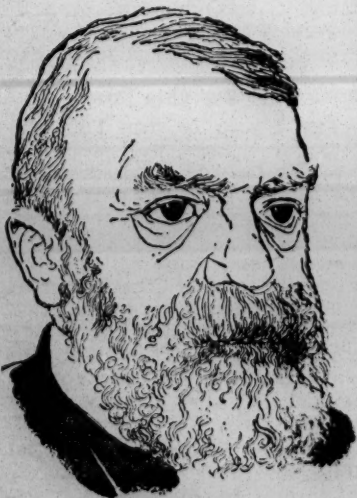
What a wonderful thing that is that Jesus said about Mary! "She hath done what she could." She gave what she had for Jesus. It may have seemed foolish to some people, but it was the mark of her love. It won the Saviour's highest praise. And then He had it put in

the Gospels, Matthew, Mark and Luke, and told around the world to countless millions of people!

I am asking 1,000 or more readers of THE SWORD OF THE LORD to be partners with me and agree to send 25 or more subscriptions to THE SWORD by January 1, 1956. Many of you could do it. If you really do as Mary did, and do what you can, it will be done. I know that there are plenty of readers who are for what THE SWORD OF THE LORD is doing. You know it is a missionary enterprise. I hope that you know the editor has no salary, the work is a non-profit corporation so that the editor could not get the assets from the company, could not take any profit. I beg you to help me.

There are many, many ministers who want THE SWORD OF THE LORD and would read it gladly. There are ministerial students, retired ministers, national workers in foreign countries that want THE SWORD OF THE LORD. We have letters continually asking for it. A devoted Lutheran man wrote this last week, telling how he had sickness, a nervous breakdown, unusual expenses, and could not renew his subscription. How glad I was to send it through our Minister and Missionary Subscription Fund for another year! That god-

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D. L. Moody



# Billy Graham in Europe

*Great Victories for Christ! Thousands of Decisions! Overwhelming Response to Simple Gospel Message!*

By Evangelist Robert L. Sumner, Editorial Assistant

"And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry"—Acts 21:19.

THE SWORD OF THE LORD, America's foremost revival weekly, is pleased to be able to report that Billy Graham's recent tour of major European cities, mostly in one-night stands, was a tremendous success from the standpoint of both crowds and results.

Beginning in Paris, France, the Graham party ministered to a total of nearly 43,000 people, an average of more than 8,500 a night for the 5 nights they conducted services in the Velodrome d'Hiver sporting arena, France's largest auditorium. In that brief time there were 2,254 decisions for Christ, an average of 451 at each service. Christians with an eye for comparing figures will be quick to note that this response, on a per-capita-percentage scale, was almost three times as great as that of the Glasgow and London meetings just a few weeks previous.

The highly respected Paris daily *Le Monde* admitted that the meeting was "a frank success," and added, "The French Protestants who did not hesitate to invite Billy Graham to us, in spite of certain reserve, were not mistaken." The leading Protestant newspaper, weekly *Reforme*, said: "The Gospel which he preaches is that of Jesus Christ. Thus he has won our sympathy and support." And the *Jours de France*, a popular weekly magazine, printed a feature article with three full pages of pictures and called him the "Champion of the Bible." Overall response in this Roman Catholic stronghold was gratifyingly way beyond the pre-campaign conservative expectations.

The evangelist called this brief effort "the most outstanding crusade we have ever conducted. We have found here an indication of a spiritual hunger, exactly as we have found it in Great Britain and in America. We believe this could be the beginning of a spiritual awakening in this country." Among those who received Christ as their personal Saviour during the five nights were at least three countesses, two film stars, a French senator, and several prominent civic figures. The last night, after the final invitation had been given, Dr. Graham appealed for Christians present to dedicate their lives for prayer, Bible study and soul winning. Practically the entire congregation stood to their feet as an outward expression of such inward yieldedness, while one of France's outstanding evangeli-

cal leaders led the dedicatory prayer.

## Switzerland

An estimated 50,000 people welcomed the Graham team at a gigantic Saturday afternoon rally at Zurich, Switzerland. The crowd overflowed Zurich's Hardturm Stadium and those who could not find seats elsewhere climbed trees and clung to the branches as they listened to the evangelist bring his message from God. An additional half million people heard the address by radio, it was estimated.

So tightly packed into the stadium was the great congregation that it was virtually impossible to ask the people to come forward. Unfortunately, Dr. Graham was compelled to give the invitation only by upraised hands, but it appeared to observers that more than half the people inside the arena did so indicate their desire to trust Christ.

The following night Billy Graham spoke to more than 20,000 people in Geneva, Switzerland, with another eight cities hooked up by relay. After his message on idolatry, the same as preached the day before in Zurich, more than 1,000 people came forward and received Christ as their personal Saviour, signing decision cards to that effect.

On July 17, the day before the now-historic Big Four conference, Dr. Graham returned to Geneva again to address a mammoth outdoor rally and to plead for prayer support from every nation on earth. In addition to a visible audience in excess of 20,000, his message was heard by a world-wide audience over 800 radio stations.

## Germany

From Switzerland the party traveled to Germany where some 35,000 people welcomed them at Frankfurt Stadium in Frankfurt. When the evangelist finished his message in this city of 600,000 inhabitants cared for by only 30 Protestant churches, an estimated 5,000 people made their way to the front to receive Christ as their Saviour in a procession lasting about 30 minutes. Many of the converts were smartly uniformed lads known 10 years ago as "Hitler's children," trained to know no God but the Fuhrer.

The day following the Frankfurt service the team ministered at two American air bases in Germany. First, as the guest of Lt. Gen. William H. Tunney, commander-in-chief of the United States Air Forces in Europe, the evangeli-

# More About T-V

Dear Brother:

I believe that television is an educational medium that can be a great harm if used wrong. In that matter, it is just like the printing press, and the radio. Magazines have cigarette ads and so does television. The radio has cigarette ads and so does television. Magazines have beer and whisky ads and so does radio and so does television. Magazines have some fiction that is hurtful and wrong, and some pictures that are hurtful and wrong. Radio has the same kind of stories, television has the same kind of stories, and sometimes the same kind of pictures.

A great many of the same programs that are on radio are on television. The Firestone Hour has classic music on both radio and television. Baseball games are reported on both radio and television. The inauguration of President Eisenhower, the coronation of Queen Elizabeth were reported in the newspapers and magazines, on radio, and on television.

I think no one ought to have a television set in the home without guarding it very carefully and selecting carefully what is seen. There are good programs and there are bad programs.

It is true that some movies are shown on T-V, and some of these movies are bad. Christians ought not to look at them. But the television set is not like the movie theater for several reasons:

1. You do not pay any money to support the lewd movie stars and the movie industry by owning a television set.
2. You do not put your endorsement on the movies by owning a television set.
3. You can select your own program or turn it out. For example, in the Chicago area, we have four stations and there are more good programs in a day's time than we have time to look at. Of course, I have very little time for that. We have seen some very fine Christian programs by Percy Crawford, Billy Graham, and "This Is The Life," a Lutheran broadcast, and Jack Wyrzten's program. I do not believe that any Christian ought to attend a commercial moving picture show. He ought not to endorse the program, ought not to put his money and influence back of it, and he has no choice to select after he is there. And at the movie, he will see almost none of the good things he may hear on the radio or may see and hear on television, or read in good magazines. So there is a difference between T-V and the movies. But no one ought to have radio or magazines or newspapers or T-V in the home without carefully selecting programs that will honor God and do good, and being careful to avoid those that are wrong.

In the Saviour's name, yours,  
John R. Rice

ist spoke to 5,000 Americans and Germans at Wiesbaden. Then he hurried to Kaiserslautern, the largest American community outside of the U. S., and addressed some 8,000 Army personnel. Hundreds of servicemen at the two camps indicated their desire to receive Jesus Christ as their personal Saviour.

Next the team traveled to the city authoritatively reported to have the strongest concentration of communists of any place outside the Iron Curtain. Here at Mannheim, Germany, they were greeted by a throng of 40,000 Americans and Germans who overflowed Mannheim Stadium, some of them gathering as early as 10:30 that morning for the single night service.

Occupying a special box in the Mannheim Stadium was the commander of all United States Armed Forces in Europe, General Anthony C. McAuliffe, the man who rose to fame through his one word reply, "Nuts," to the Germans' demand of surrender at Bastogne. At the close of the service an estimated 1,500 publicly responded to the invitation to receive Christ.

From Mannheim the team moved to Stuttgart, Germany, and addressed 60,000 people gathered in Neckar Stadium. As the service began, the wind commenced lashing the stadium and everyone visualized rain washing out the meeting. But the evangelist felt led to ask the people to pray that the rain might be withheld and although the clouds continued to threaten, no rain fell during the service. While the meeting was in progress, rain fell close by on all sides but none touched the meeting until 10 minutes after the benediction, when rain poured down.

The next night at Nuremberg, Germany, 65,000 people gathered in the huge Soldiers' Field made infamous by the Nazi's Hitler and his parading storm troopers. Once again rain threatened while lightning flashed and thunder rolled, but for the second time within 24 hours the rain was stayed by God so that the message could be heard. And in response to that message 2,500 Germans and American GI's made public decisions for Christ, signing decision cards and indicating their church preference.

The final meeting of the tour in Germany was held at Dortmund where 20,000 people gathered in beautiful Westphalia Hall. Here more than 2,000 an average of one of every ten present, responded to the evangelist's plea to accept Christ.

Interpreter for all the German meetings was a young man by the name of Wilfried Zibell. Wilfried was a Nazi soldier during World War II and later a graduate of

Chicago's Moody Bible Institute. Now back in Germany with his Indiana bride of a week, he plans to devote his life to evangelistic ministry in his native land.

## Holland

From Germany the Billy Graham party went to Holland. At Rotterdam, an estimated 65,000 people assembled in the night air at Feyenoord Stadium to hear Cliff Barrows' 5,000-voice choir, soloist George Beverly Shea, and American evangelist Billy Graham. Many members of the American embassy and the Dutch Parliament were among the throng which heard the preacher point his listeners to the Christ of the cross. At the close, when Dr. Graham repeated the question spelled out on the Stadium turf in big block letters, "Is Jesus Christ Your Saviour?" thousands responded to the appeal and quietly, reverently left their seats to publicly confess faith in Him.

## Norway and Sweden

From Holland the Graham evangelistic team went to Oslo, Norway, for a one-night service. When the team prepared to board the train upon departure from Oslo, a man who identified himself as a missionary to Korea told how many times he had tried unsuccessfully to win his parents to Christ. But at the close of the Oslo service, when the invitation was extended, his 73-year-old mother went forward and publicly gave her heart to the Saviour. Going home, she threw her arms around the neck of the father, 75 years of age, and described her decision to him. The missionary stated that they had prayer together in that home for the first time in their lives and that he was confident his father would soon be saved, too.

From Oslo the team went to Goteborg, Sweden, and were met by an estimated 20,000 people who had gathered in the sports stadium of Sweden's second biggest city. About 150 pushed their way forward to the front of the platform in indication of their desire to receive Christ while hundreds of others in the jammed stadium lifted their hands in manifestation of the same willingness to trust the Saviour.

## Denmark

The final city of the tour, Denmark's second largest, was Aarhus where organized opposition was met for the first time. Eighteen ministers of Denmark's state Lutheran Church publicly made statements against the evangelist and his "modern methods." An equal number, plus Bishop Skat Hoffmeyer, went on record as favoring the meeting.

The Wednesday night of the Aarhus meeting saw an estimated

# Youth's Corner

The Editor Answers Young People's Questions

How can one become acquainted with a Christian young man?

The first suggestion is that you should pray earnestly for God's leading in the matter. You see, God has ways and means and we know that the circumstances are always under His control, if we seek His face and ask His leading in simple faith. So do not be discouraged, but pray that if the dear Lord wants you to meet and love and marry a fine Christian young man, He will help you to trust Him about it, and that He will help to bring it about.

Second, why not go to some Bible conference where young people gather? You might go to Youth for Christ conferences at Winona Lake, Indiana, or visit the Maranatha Bible Conference, for example. God will guide you in the matter.

Third, it may be that God has some rich and wonderfully rewarding work for you to do that would be far better and happier than marriage. In our office we have a number of young women who feel that God has led them here to work, and who doubtless are happier and do more good than they would be and do if they were married in any ordinary circumstances.

How long should one obey his parents?

Unless you are about 25 years old and paying all of your own way and expenses, you ought to set out to follow your parents' counsel. It would be wicked to expect them to be a father and mother to you and provide for you and not do what the Bible says in honoring father and mother. Unselfish surrender to those in authority is the secret of success and happiness for a Christian. And it is very doubtful if God would lead a young person contrary to his parents' wills in major matters.

Is it wrong to kiss a girl good-night?

I do not believe that the kiss between a boy and girl is intended to be simply "appreciation for a lovely evening." If a married woman invited you to her home for a good dinner would you feel you could not thank her without kissing her? If a man friend did a good turn would you express appreciation by kissing him? A kiss between a boy and a girl is intended to mean something else, and I think you know it. Better save your kisses for the girl you marry. You are just fooling yourself in this matter. Actually, kisses stimulate sex desire and they ought to be given only under the most careful supervision of good taste so they will not be misunderstood or cause temptation. The way things go are this: first a kiss, then several kisses, then long embraces, then fondling and petting and terrible temptation and then sin and ruin. Those who do not play with sin are not mastered by sin.

crowd of 18,000 people in attendance. Several hundred of them responded to the evangelist's plea to make their decision for Christ.

## Pray for this Party

THE SWORD OF THE LORD encourages readers everywhere to pray for the continued success of the Billy Graham evangelistic team. The responsibility these men have would tax the wisdom of a Solomon and only as they receive "the mind of Christ" from above can they hope to enjoy continued victories. God has surely given them "a great door and effectual . . . and there are many adversaries." How they need our earnest, daily, effectual prayers!

The team is now home in the States and their next major campaign will be at Toronto, Canada, beginning on September 18.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Scene from the final service of the Jack Shuler Crusade in Windsor Park Stadium, Belfast, Ireland, which has an estimated capacity of some 60,000. The Stadium was almost filled. This was said to be the largest evangelistic service in Irish history.

## WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

### Jack Shuler Closes Great Belfast, Ireland, Crusade

Mr. W. J. Arlow, secretary of Jack Shuler Crusade in Belfast, Ireland, writes a wonderful report of the meeting just closed there. Here is Brother Arlow's report:

Belfast, Northern Ireland, has just witnessed one of the greatest evangelistic crusades in its entire history. Not since the visit of D. L. Moody and Ira Sankey in the 19th century have meetings been held on a comparable scale. For four weeks the mammoth King's Hall was crowded to capacity to hear the American evangelist, Dr. Jack Shuler, Arcadia, California, and on several occasions the services had to be relayed to over-flow crowds in

neighboring churches. Many statistical records were broken during the Crusade and especially on the final night in July when the largest Football Stadium in Ireland said to seat some 60,000 was almost filled. It was the largest evangelistic meeting in Irish history. Even the choir, under the masterly direction of Don DeVos, Grand Rapids, was a record breaker.

The estimated attendance at the Crusade services was over 400,000. Some 4,000 people who came forward on the invitation to receive Christ as Saviour, were dealt with in the Enquiry Rooms by a staff of 300 trained Counsellors. In addition some 536 young people dedicated themselves for full-time service.

It was undoubtedly God's hour in Belfast. The power and work of the Holy Spirit was manifest. Never, in living memory, had such an ingathering of souls been witnessed.

The Crusade budget of \$50,000 was met by offerings and subscriptions by the middle of the fourth week. The remaining offering was devoted to defraying the expense of making a special documentary film of the Crusade. This film will be available soon for showings in U. S. A. and Canada. The magnitude of the Crusade evoked tremendous interest. The local newspapers and the British secular and religious press covered it. The interest in the churches was unprecedented. Over 300 pastors co-operated and leaders of all the Protestant denominations took part in the services. Dr. Shuler and the members of his team were received at Parliament Buildings by the Northern Ireland Prime Minister, Viscount Brookeborough, and were entertained at a civic reception by Belfast's Lord Mayor. As the news of the success of the Crusade spread throughout the British Isles invitations were extended to Dr. Shuler to visit other cities in 1956.

The foundation for this spiritual whirlwind was laid in prayer. For months thousands of Christian people prayed. Over 500 prayer groups were praying regularly. During the crusade on three occasions nights of prayer were held simultaneously in five different churches. Then too, the wonderful spirit of co-operation among the churches and Christian leaders coupled with the ability of Dr. Shuler and each member of the team to adapt themselves to the different approaches needed, undoubtedly paved the way to this significant spiritual victory. As Ireland bids au revoir to the Team: (Dr. Shuler, Don DeVos, Song leader and Choir Director, Dr. Jack MacArthur, Associate Evangelist, Sam Allred, Soloist, Bob Anderson, pianist and organist, Gene Jordan, instrumentalist, and the Palermo Brothers, Y. F. C. Staff Evangelists) the important Follow-up work continues. The Crusade is not over. The flame that has been lit is being kept burning by the churches. It is the prayer of thousands of Irish Christians that the Rev. W. C. G. Proctor's (Lecturer Trinity College, Dublin) assessment of the impact of the Crusade may be realized. "Dr. Shuler's campaign, in the providence of God, may indeed be the beginning of a new period in our Irish church history."

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
GREENVILLE, S. C.

(Advertisement).

DR. PETE RIGGS held a 16-day

Crusade for Christ in Hamilton, Ontario, Canada, April 30 through May 15. Les Barnett was organist for the meeting and Lowell Leistner was soloist and song leader. The services during the first two weeks of the Crusade were held in Centenary United Church, the largest uptown auditorium in Hamilton. For the closing week end, the Crusade moved to the Hamilton Forum, with a seating capacity of over 4,000 people. Rev. William Sift, chairman of the campaign, enthusiastically praised the preaching of Pete Riggs and the excellent music. No exact figures were given for the number of people saved during the Crusade.

**EVANGELIST JIMMY O'QUINN**, P. O. Box 1757, Texarkana, Texas, has recently completed a revival at the Harvey Street Baptist Church of Gainesville, Texas, where C. O. Jackson, Jr., is pastor. The pastor reports 23 additions to the church, 12 for baptism, 11 by letter, 118 rededications, and 22 pledged to tithe. Seven of the members of the church surrendered for special service. Brother Jackson heartily recommends Evangelist Jimmy O'Quinn to any church who is in need of an old-fashioned soul-stirring revival.

**EVANGELIST HUGH F. PYLE**, 1721 South Gordon Street Southwest, Atlanta 10, Georgia, reports a successful meeting in Gadsden, Alabama, where Floyd Crowe is pastor of the South Eleventh Street Baptist Church. During the week and a half of the meetings, about 30 made confession of faith, including the children in special Bible rallies.

Over 200 people accepted Christ during a four-day campaign held in the auditorium of the American University of Beirut, Lebanon, April 3-6, led by **MAURICE HANNA**, 22-year-old student from Shreveport, Louisiana. Two years ago Hanna left Bob Jones University in Greenville, South Carolina, and transferred to the American University of Beirut as a lay missionary under the Internationals Students, Inc. This organization seeks to introduce the 50,000 foreign students and exchange visitors in the United States to Christ, and sends mature Christians overseas to enter foreign universities as lay missionaries. A returned missionary from Tabriz, Iran, who had seen

(Continued on page 4)

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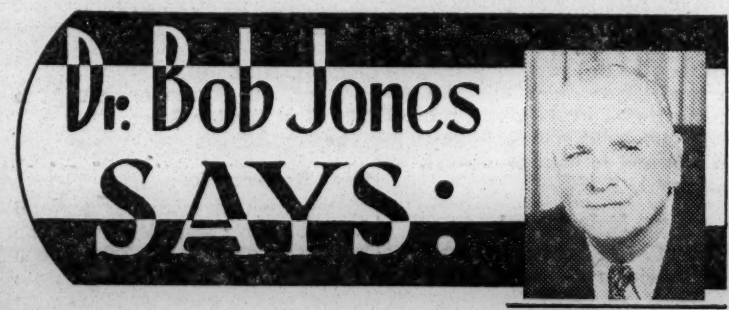
Evangelist **JOHN R. RICE** D.D., Litt.D.

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During this summer vacation time, Bob, Jr., and I have spoken at Bob Jones University banquets in many sections of the United States. Bob had a good banquet in the Hawaiian Islands, and I had a wonderful time in Guatemala. We had evangelistic services in both of these places, and many people were saved.

As I have gone from place to place—and Bob says he has had the same experience—we are more and more impressed with the idea that God called Bob Jones University into existence to do a special type job that is not being done by any other educational institution in the world. This does not mean that we claim to have the only Christian school, but we have the only school doing just the type of work Bob Jones University is doing. It is wonderful to see God work through the school. We thank the Lord. We give Him the glory. We want to thank all of you Christian friends who pray for Bob Jones University because you have

a part in this work. We also thank you who have invested some of God's money in the work. We could not have operated here unless the Lord had sent us money through His people so we could carry on. Remember, we now have an expansion program. We are spending in the next two years approximately \$2,000,000 for additional buildings that we need to even relieve the present congestion. We want to appeal to all of you Christian people to help us. We do not ask you to invest all of the money God has given you in Bob Jones University; but on the basis of what God is doing through this institution, we feel we are entitled to a share in the gifts you Christian friends make. Please let us hear from you; and please, please keep praying for us. Thank you and God bless you.



## GRACE NOTES

by Grace Rice MacMullen

Who does God's work will get God's pay

However long may seem the day,  
However weary be the way;  
Though powers and princes  
thunder "nay,"

Who does God's work will get God's pay.

He does not pay as others pay,  
In gold, or land, or raiment gay,  
In goods that vanish and decay;  
But God in wisdom knows a way,  
And that is sure, let come what may,

Who does God's work will get God's pay.

The other day when I first read this poem, in my office alone, I was so moved that I was between tears and shouting. In fact, the tears were really there, but the shouting was all inside, the silent kind! The more I thought of it, the more I rejoiced in working for the Lord and looking forward to receiving His pay for it.

So much of the work we do for the Lord is without pay. Maybe it isn't work to faithfully go to Sunday School, church, prayer meeting, and to help in the church, but it does take time. And there is no pay for it. There is usually no pay for singing in the

choir, nor for any of the many jobs which have to be done to keep a church and Sunday School rolling smoothly. If we did not have our eyes on a heavenly payment, we might not be as eager to do these things as we ought to be.

But, praise the Lord, "Who does God's work, receives God's pay!"

Being finite, impatient people, we have to learn to wait for it, though. We have to keep remembering that "God does not always pay on Saturday night."

We have to turn to Galatians 6:8 and 9 and remember, "He that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not." God is the One Who decides what "due season" is, and how good that is, because He has all the wisdom and knowledge to know the best time for our reaping.

In Ecclesiastes 11:5-6, we are reminded, "Thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both be alike good." And up in verse 4 of the same chapter, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." If we wait until we are sure that it is profitable to do any sowing, we may never do any reaping. We have to go ahead and sow when it seems it will pay, and when it seems it will not pay. God alone knows what will prosper, and He will see to it that those

who sow are rewarded as they ought to be. "Blessed are ye that sow beside all waters," we are told in Isaiah 32:20. And in II Corinthians 9:6 we learn the penalties of sowing sparingly. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

How liberal we ought to be with our time, our talents, our energy! How careful we ought to be to do all the sowing we can here, so we can do some reaping in God's time. I am anxious to be there when God passes out His paychecks!

This is a good thing to know on the days when duties crowd in and we seem too busy to live. This is the thought to remember when it seems we are accomplishing nothing, even though plugging away at the job He has given us. This is the thought to remember when all circumstances and principalities and powers seem to be against you. This is the thing to remember when strangers are scornful and friends cool. We do not look to strangers for our reward; we do not depend upon friends for happiness. If we are doing God's work, we can wait for His pay, and His pay will be so glorious the trials of earth will seem nothing, as the song says. As Paul put it, the sufferings of this present time are not worthy to be compared to the glory ahead for us if we are faithful.

The song, "Bringing in the Sheaves," comes immediately to my mind in thinking along these lines. One phrase stands out: "Though the loss sustained our

## With the Evangelists

(Continued from page 3)

only two converts won to Christ during a lifetime of labor, wrote, "The news of the revival (in Beirut) was as if the Rock of Gibraltar had fallen into the Sea." The Rev. Samuel B. Doctorian, Beirut church leader who was in the city during the April meetings reported that the revival was one of the most significant events occurring in that part of the world since the Crusades.

**EVANGELIST TOM C. FAIR**, of 3431 S. E. 36th Avenue, Portland 2, Oregon, writes of blessed meetings in six states during the last few months. During these meetings there were 861 recorded decisions for Christ—many of them first-time decisions for salvation. During one of the meetings in Topeka, Kansas, a lady 73 years of age was saved. People were amazed as she told how that she had been the wife of a minister for 35 years (her husband was now dead) yet had never been saved.

spirit often grieves." The sowing is involved with weeping, loss, waiting, sacrifice. But the reaping comes as surely as God is true to His Word, and His payment will be worth all the suffering or hardship, tiredness or reproach we could have.

Sowing in the morning, sowing seeds of kindness,  
Sowing in the noontide and the dewy eve;  
Waiting for the harvest, and the time of reaping,  
We shall come rejoicing, bringing in the sheaves.

**EVANGELIST PAUL O. RAKER** of P. O. Box 422, Winston-Salem, North Carolina, is that unusual and blessed combination, a most thorough Bible student and Bible teacher as well as having the fervor and spiritual power of an evangelist. The editor knows Brother Raker well. A dear friend and fellow-helper of THE SWORD OF THE LORD for many years. He is a remarkable man of faith and prayer with holy devotion to the Bible and soul winning. He has done a fine work at Faith Tabernacle, in Winston-Salem. He first ministered extensively among Moravian brethren, later has been used among Southern Baptists and other groups. He has time for some other revival campaigns and we commend him most heartily as one of God's choicest preachers and saints. While a comparatively young man, he has spiritual wisdom and a powerful message. He will do acceptable work anywhere God leads, and goes, of course, on a free-will offering basis.

Sowing in the sunshine, sowing in the shadows,  
Fearing neither clouds nor winter's chilling breeze;  
By and by the harvest, and the labor ended,  
We shall come rejoicing, bringing in the sheaves.

Going forth with weeping, sowing for the Master,  
Though the loss sustained our spirit often grieves;  
When our weeping's over, He will bid us welcome,  
We shall come rejoicing, bringing in the sheaves.

A Valuable Warning From Father Time:



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**Some Dogs I Have Known**, the latest book by Dr. Bob Shuler. In addition to 6 sermons by the author, the book contains one sermon by each of his three preacher sons and one sermon by his preacher father. Mrs. Shuler wrote the Introduction, there are 8 pictures, 142 pages, and the intriguing jacket design was drawn by a Walt Disney artist. Sturdy binding.

**Bread From Bellevue Oven**, by Robert G. Lee. This southern orator was for three consecutive terms president of the 7 million member Southern Baptist Convention and has pastored the Bellevue Baptist Church in Memphis, Tennessee, for a quarter of a century. Sermons such as found in this volume cannot be obtained anywhere else. Cloth binding, 8 sermons, 188 pages.

**Revival Appeals**, by Dr. John R. Rice. Here are 16 Scripture-packed sermons calculated to bring conviction of sin and produce conversion. Some of the editor's most famous sermons are in the book; one of them alone has caused thousands to write him they had found Christ by reading its pages. Cloth binding, 216 big pages. Get it for yourself and others!

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## "She Hath Done What She Could"

(Continued from page 1)

ly, Bible-believing Lutheran pastor will be comforted and blessed by it as he has in the past. But someone must pay, of course, for that subscription. In thousands of churches, the denominational paper is put in the budget and is sent to people who did not subscribe for it. It is proven worth the money for denominational purposes. And so THE SWORD OF THE LORD is a tremendous investment for God, and many a church should put it in the church budget and send it to every family. Oh, the spiritual growth and blessing it would bring in such churches! Sometimes one man, or the board of deacons, could easily pay for subscriptions for the whole church. Sometimes if a pastor put the matter up to the congregation, passed out sample copies and envelopes, he could get subscriptions for most of the families of the church in the public services with one or two mentions. But many of you ought to send gifts of money and many others ought to send subscriptions, names and money, for Jesus' sake. Will you be my partner and agree to send 25 or more subscriptions at the rock-bottom group rate of \$1.50 per year (\$2 per year in Canada and foreign countries), by January 1, 1956?

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Twenty-five subscriptions, at this special rate, would only be \$37.50. If you sent five subscriptions per month from August through December, that would only be \$7.50 per month. That is not much for all the good that could be done. It is only slightly over \$1.50 per week. One noble pastor went to a big businessman and said to him, "You are a Christian man. You are accountable to God for your employees. They ought to have the soul-blessing ministry of THE SWORD OF THE LORD in their homes. Dr. Rice says I may send it to them for \$1.50 per year per family. I will pay for 50¢ per year for each subscription and you pay the \$1 for each of your employees. What do you say?"

The Christian man replied, "You are right. I am a Christian. I am accountable to God for my employees. I will pay for their subscriptions myself. You use your money for somebody else." So the businessman gave a check for the subscription of each employee.

Many a good Baptist deacon or Presbyterian elder or a church trustee could rise in prayer meeting and say, "I'll pay 50¢ per sub-

scription if you will give me your subscriptions to THE SWORD OF THE LORD and pay \$1 on it." And so for only \$12.50 he can see that subscriptions to THE SWORD OF THE LORD for a whole year go to 25 people. It can be done if you love the Lord, if you are really sold, and are willing to try.

That dear woman, Mary of Bethany, did what she could! The fragrance of her loving gift to Christ still comes to us through the blessed words of Jesus about it. Will you, too, do what you can?

I beg you, either send a large gift for the Minister and Missionary Subscription Fund at once, or sign the coupon below agreeing to send a quota of 25 or more subscriptions. Either pay for them yourself or get others to pay for them, by January 1. Remember, this rock-bottom rate for group subscriptions is good only if you agree to take 25 or more subscriptions by January 1. But please do it now!

John R. Rice,  
Editor, THE SWORD OF THE LORD  
214 West Wesley Street  
Wheaton, Illinois

Dear Brother Rice:

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2. I undertake to send 25 or more subscriptions with money at the rate of \$1.50 per year between now and January 1. (Send 5 or 10 or more at a time, if you wish, with the money, provided you each time say, "Apply on my quota of 25 or more subscriptions.")

3. I will undertake to raise subscriptions in a public service. Please send me free \_\_\_\_\_ copies of THE SWORD OF THE LORD for samples. I agree to give them out faithfully. Please send also \_\_\_\_\_ envelopes with \$1.50 per year rate which I will use in getting subscriptions.

Signed \_\_\_\_\_  
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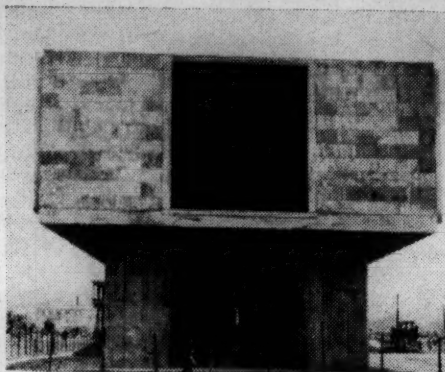


## Hiroshima "Atomic Bomb Museum" Gets U.S. Chimes

The "Atomic Bomb Museum" in Hiroshima, dedicated August 6, 1955, on the 10th Anniversary of "the city's agonizing meeting with destiny," houses a set of American made chimes which can be heard for nearly two miles.

According to former Congressman O. K. Armstrong who, together with a group of Americans presented the chimes as "a token of good will," they will spread "hymns of hope, comfort and salvation."

During the dedication Armstrong declared: "For the people of Hiroshima, no such symbol is really necessary. For the world, Hiroshima and its people remain a living plea for peace."



E/P-UP Photo

## Noah

(Continued from page 1)

but some of them believed that men were descended from the monkeys, and some subscribed to the evolution theory we hear so much about. At any rate, whatever notions they had, none of them believed in the coming of the flood.

There were Noah's carpenters; you might see them, a gang of men going into the saloons of a night, loafing and drinking and making sport of the foolish old fellow, as they called their master, and excusing themselves for working for him on the grounds that his money was as good as any one else's. Poor Noah, what a discouraging time he must have had!

### Let Us Be Encouraged: Many Now Do Hear

I remember once when I felt very much discouraged. I suppose I got under the juniper tree, where Elijah went. It seemed to me as if I was not accomplishing anything, and all my work went for nothing. While I was feeling very glum and sorrowful, one of the Sunday school teachers came in and asked me how the work had been on the Sunday previous.

### ENCLOSE A LABEL!

If you have to write us about a change of address, or to make a complaint, please enclose a label. It will help us to answer you speedily and accurately.

"O, very poor, very dull," said I. "How was it with you?"

"Very good, indeed," said he; "we had a very profitable time studying the character of Noah."

I thought I knew all about Noah, but I inquired what new thing they had found out about him.

"O, nothing new; but just study him, and you will find very much that will help you."

So when he was gone away I took down the Bible and began to study Noah; and I found, among other things, that he had preached a hundred and twenty years without making a single convert; but still he kept at it, preaching, and working on the ark, and holding on to his faith for a hundred years together.

We might suppose Noah would get discouraged after working at the ark a hundred years. I suppose by that time some of the timbers had got rotten that were put in at first, and had to be replaced with new ones. Still he worked away. God had said a flood was coming, and told him to prepare the ark, and it didn't make any difference about the time; it was his business to preach and to build.

That day I went down to the Farwell Hall prayer meeting, and a man rose up and asked us to pray for the salvation of his soul.

Well, thought I, how much good that would have done Noah, to have had somebody rise for prayers; but there wasn't any body who wanted to be saved. How ashamed I ought to be to complain of my want of success!

I would like to have you ask yourselves the question now, before I go on any further—just ask yourselves this question, "Am I in the ark?" and if you cannot answer the question—if you are not able to say you are in the ark—won't you just lift up your hearts in prayer, if you never prayed before, and ask the Lord to give you light on the question today?

Now if these Scriptures are true, and I have no doubt about it, it is an awful thing for a man or woman to die outside of the ark.

### The Ark Was Big Enough

One hundred and twenty years before, God had come to Noah and told him to build this ark, and now He called him into it. It was a great building. If you should put it into one story and one floor, it would be fifteen hundred feet long and two hundred and forty feet wide. This room is about two hundred feet wide, and the ark was seven times as long as this building and a great deal wider, and about sixteen feet high.

Some infidels and skeptics have tried to make out that the ark was not large enough to hold all that is said to have gone into it, but there is no trouble about that. Undoubtedly in those days they thought it was too large. I can imagine that they complained of Noah for building such a large ark when there was nobody who agreed with him, and none to go into it but his own family. He certainly did not confer with flesh and blood, or he would never have undertaken to build the ark at all. The people jeered and scoffed at him, called him a lunatic, and if they had had insane asylums I have no doubt they would have shut him up in one of them.

But Noah, in the face of all obstacles, still goes on with the work which has been assigned him. I can imagine that after one hundred years have rolled away the people become more skeptical. They laugh, and mock, and say, "We don't believe there is any danger. There is no sign of a flood. The light shines the same; the sun is as bright as it has been the last thousand years. It is a very strange thing if this world is to be destroyed, for we are getting on so well and are so prosperous." And so they went on scoffing, drinking, marrying and giving in marriage, feeling perfectly safe.

Some people excuse them because their consciences were not touched and awakened. So it may be said of you: but that only made their fate worse. It is a good deal better for you to heed the voice of God.

### How Foolish Not to Fear God's Judgment!

Well, twenty years more have rolled away, and that is the time God has set. The people had been looking into the heavens but could see no sign. The geologists scoffed, and the astronomers predicted fine weather. The philosophers, and astrologers, and the scientific men, and the wise men, and the great men, all united to testify that Noah was wrong—that God could not drown the world; just as some men say now that God cannot burn the world. But God, who created this world out of nothing, certainly can destroy it. Don't flatter yourselves, my friends, that God cannot destroy the world. Don't go on thinking that God isn't going to call this world to judgment. He is a God of mercy, but there is one thing we must keep in mind, He is also a God of justice. We are taught that if a man won't have grace he shall have judgment. You can have grace, mercy, love, or you can have judgment and the curse of God.

I can imagine that Noah's contract is finished, and everything is ready. It is spring, and all the people are busy planting their crops. But Noah plants nothing. "Look," they say, "he plants nothing; he will surely want." They are very much startled at his course.

At length God tells Noah to occupy the ark he had built. When he moves in they all say, "Why doesn't he wait till a storm comes? The sun is shining brightly, without any sign of rain—the flocks and herds are grazing on the hillsides—and everything moves on as it has for the last two thousand years. But Noah goes into the ark. The people who had ridiculed the old man are alarmed as they see the beasts coming up from the fields and forests: the tiger out of his den, and the bear out of its cave, and the lion and lamb going in together. All kinds of birds are flying to the ark, and even the little insects are creeping toward it.

After they had all gone in, we are told that God shut the door; and in another place in the Scriptures, we are told that what God shuts no man opens. Still the flood didn't come. There were seven days grace, as it were. If those people had cried for mercy then I believe God would have saved them. They didn't believe that He would destroy the world—but did that change the decrees of Heaven?

At last the storm began, and we are told that the fountains of the great deep were broken up. Not only did the waters come out of the heavens and pour upon them, but it seems that they burst up from the earth; and the ocean broke from its banks. After the storm had raged for perhaps forty-eight hours the scoffers began to change their tune. They pray to God for mercy. They go to the door of the ark and cry, "Noah, let us in! Noah, let us in!" But there comes a voice from within, "I cannot; God has shut the door." So my friends, the door that shuts God's people in will shut the scoffer out.

### God Offers Mercy Now Through Christ

So, today, God has provided an ark for every soul in this house. He says He doesn't want any of us to perish; He doesn't want any of us to die outside of the ark; He wants us all to come to Christ. O

hear His loving call today, "Come thou and all thy house into the ark!"

O you who are parents—I am speaking to a good many parents here today—come you in first. Noah went in first, and his wife and children followed him. He had lived such a life as to give his children confidence in him. If you, parents, do not go into the ark yourselves, how can you expect your children to go in? God calls you today. Will you come?

But one more thought. Men cavil now and say, "We don't believe in the deluge at all; we believe in the teachings of the New Testament, but not in the Old. We cannot believe that God would destroy so many people at once." My dear friends, do you know that every thirty years more people die now than were destroyed then? The deluge was simply their destruction a few years sooner—that was all. Not only that, but the Son of God has said,

"As it was in the days of Noah, so shall it be also in the days of the Son of man." Don't let the Devil make you think God is not coming to destroy the world by fire, for He is going to do it. The first two or three hours of the Chicago fire men were on the streets laughing, and saying it would soon be over. But the fire continued to rage until nearly the whole city was destroyed, and their laughing was soon turned to weeping. It seemed to me that on that memorable night I got a glimpse of what the judgment day will be.

What is your refuge? Is it some false hope? May the God of mercy sweep it away today! Thank God, we have not to wait a hundred and twenty years for the building of the ark! God has brought it right to the door of every man's heart. All we have to do is to 'hide in Jesus, and we are saved for time and eternity.

—THE END—



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by Evangelist John R. Rice

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## Genesis One

(Continued from page 1)

assigned to about 500 B.C.<sup>9</sup> These "Helps" (?) then endeavor to help us to understand the story of GENESIS ONE by stating that "much in the Hebrew is ultimately derived from the Babylonian accounts."<sup>10</sup>

But the modern book that has most to say about the authorship of GENESIS ONE is *The Interpreter's Bible*. It really "takes the cake"! It finds it "impossible to speak in any strict sense of the author of Genesis," but finds it to be "the result of the conflation" of "unknown" writers designated as "J and E and P"; then, by "a long line of writers, unknown to us by name."<sup>11</sup> That, my friends, is the teaching that is going out today. It is called "modern scholarship." But all the scholarship is not there. I want you to hear now the conservative scholarship side of this momentous question, Who wrote GENESIS ONE?

John Lord, LL.D. (1812-1894), historian and layman, says: "Now, whence had this man (Moses) this wisdom? Was it the result of his studies and reflections and experiences, or was it a wisdom supernaturally taught him by the Almighty?" He gives his own answer: "Neither written history nor philosophy will support the work of Moses as of mere human intellect without ignoring the declarations of Moses himself and the settled belief of all Christian ages. . . . And if Moses was not inspired directly from God to write his code, then it follows that he was an imposter, a self-deceived and visionary man. And not only was Moses mistaken, but the Jewish nation, and Christ and His apostles, and the greatest lights of the Church from Augustine to Bossuet. . . . Sweep away his authority as an inspiration, and you undermine the whole authority of the Bible; you bring it down to the level of all other books."<sup>12</sup>

I agree with the poet who wrote concerning the writings of Moses:

*And never earth's philosopher  
Traced with his golden pen,  
On the deathless page, truths half  
so sage,  
As he wrote down for men.*

—Mrs. C. F. Alexander

Practically all the evangelical conservative scholars who have written on the subject accept the teaching of the Bible that Moses wrote GENESIS ONE. Their uniform conviction is that "We have in the Pentateuch the work of Moses, and we have it substantially as it came from his hands" (Elliott's Commentary, p. XXXV). No man was there when God did the work as recorded in that chapter, THEREFORE, the one who wrote it had to be told it: it had to come to him by divine revelation. And Jamieson is SO RIGHT when he says of GENESIS ONE: "The Scripture cosmogony is a subject of PURE and ABSOLUTE revelation."<sup>13</sup> It is my conviction that the Lord told Moses all the facts of GENESIS ONE, and that He told them to him on Mt. Sinai, and that Moses wrote them down by divine inspiration.

"All scripture is given by inspiration of God" takes in and includes the first chapter of the Bible. Moses spent 40 days and 40 nights on Mt. Sinai twice over, 80 days and 80 nights altogether, with the Lord: that is the teaching of Exodus 24:18 and 34:28 with Deuteronomy 9:18. It was then and there that the Lord told him the story of Creation and the story of Man and all the facts of GENESIS ONE: he did not compile the chapter from "ten smaller memoirs," as Astruc conjectured! The Lord Jesus testified that "Moses wrote" the first chapter of the Bible. He said: "Moses . . . wrote of me," and He then spoke of his other works as "his writings" (John 5:46, 47). Since Genesis 3:15 speaks of Christ, Moses was therefore the writer of it. That is what the Lord Jesus said, and that is what all conservative Christian scholars believe! The words of Exodus 17:14 bear eloquent testimony that Moses was writing a book: for the Lord said to him after the battle of Rephidim, "Write this for a memorial in the book" (Heb.). As John Lord says: "Jehovah Himself, in some

incomprehensible way, amid the lightnings and wonders of the sacred mount, communicated His wisdom." And my own conviction is that Moses wrote GENESIS ONE and the PENTATEUCH during the forty years of wandering in the wilderness, after God had talked with him and he with God 80 days and 80 nights on the "top" of Mount Sinai.

### II. Genesis One and Science

GENESIS ONE is important to science: it is the foundation of many sciences: "it is the one foundation on which all true science must finally rest."<sup>14</sup> The new Oxford *Helps to the Study of the Bible* has this to say about what it calls the "two different accounts of Creation": "In neither account does the ORDER of Creation agree with that inferred by modern science."<sup>15</sup> But Lord Kelvin, a man greatly "honored in the scientific world," said: "Physical science has nothing to say against the ORDER of Creation as given in Genesis."<sup>16</sup> The well-known C. H. M., writing on GENESIS ONE, laments the fact that our age "is so productive of learned speculations and high-sounding theories, which, alas! in too many instances, savour of rationalism and positive infidelity."<sup>17</sup>

Professor James Dana of Yale, a man who was considered the second "greatest scientific thinker of the nineteenth century," said that "one reason why he believed the Bible to be the Word of God was because of the marvelous accord of the ORDER of Creation given in Genesis with that worked out by the best scientific investigation."<sup>18</sup> Dr. R. A. Torrey tells us that "men, who have secured for themselves a position in the scientific world, assure us that this chapter agrees absolutely with everything that is known scientifically of the origin and early history of the earth."<sup>19</sup> The science of GENESIS ONE is correct, and every statement contrary to it is pseudoscience.

### III. Genesis One and Evolution

According to GENESIS ONE, God "made the beast of the earth . . . and cattle . . . and everything that creepeth upon the earth . . . and created man in his own image" on "the sixth day" (Gen. 1:25, 27, 31). That day, as all the other days, was made up of "an evening and a morning" (Gen. 1:5, 8, 13, 19, 23, 29, 35, 43, 49, 53). And, read objectively, means a "day" and not an "age." The Geologic "Ages" come in between Genesis 1:1 and Genesis 1:2. Evolution, which is supposed to take ages, is, therefore, ruled out. To teach that the animals and man came up by the long process of evolution is, as George McCready Price says, "a real libel on God."

The modern view of the evolution of man is that given in the book, *Man Does Not Stand Alone*, by A. Cressy Morrison. It ap-

peared about ten years ago and created a sensation. The book "is the work of a scientist," and claims that it "unfolds an almost unbelievable range of scientific information," and is a "very brief summary of scientific truth!"<sup>20</sup> This is the "scientific truth" about man, according to the author: "With the advent of Darwin, there entered into the thoughts of mankind a new conception—the evolution of man." That this is still the thought of so many, he says: "To this day his (Darwin's) massing of evidence and the subsequent facts developed by his successors have sustained the theory of evolution and carried it far beyond Darwin's demonstrations. . . . Darwin's theories stand as a rock of incredible strength."<sup>21</sup>

In the chapter on "The Origin of Man" we get this: "Man as such has been traced back with sufficient evidence to satisfy scientists for about one million years, but this is already an established minimum. Before that, his evolution, from whatever animal he may have developed, goes back to an antiquity beyond all human calculation."<sup>22</sup> The author arrives at the "beyond all human calculation antiquity of man" by this method of "scientific information." The "horse took millions of years" for "his evolution into the present splendid animal which runs on what we call a hoof developed from one toe. Using this as a guide-post, then, measure the time that man has taken to develop hand, eye, and brain and thus become an inconsequential animal and thereafter rise to his present status."<sup>23</sup>

The writer of this book really believes in the evolution of man; for he goes on to say in his "Review" chapter: "The astounding fact that man has survived the vicissitudes through which he has passed during his millions of years of evolution speaks for itself."<sup>24</sup>

And he evidently believes man came from some other "animal," for he says: "Perhaps one can see in this program a series of events in the development of living things until as its culmination an animal was given life and evolved into man!"<sup>25</sup>

But, here, my friends, what George McCready Price says: "As a whole, the theory of organic development from the protozoa to man is a blunder, an utterly impossible scheme, if the new evidence of geology be given any consideration. . . . Organic evolution can no longer hold up its head among the reputable sciences founded on facts and logic. . . . Organic evolution, as commonly taught by scientists, is truly a phantom. . . . All of its arguments . . . are fallacious. . . . Radioactivity proves that matter is disintegrating, not evolving."<sup>26</sup> The "animal" that certain "scientists" believe man came from is the "ape." George McCready Price, in his fine book, *The Phantom of Organic Evolution*, has an interesting statement about that. He says: "We may well declare that if there is any blood relationship between man and anthropoid apes, it is the latter which have degenerated from the former, instead of the former having developed from the latter. I do not say that this is the true solution of this enigma; but I do say that there is far more scientific evidence in favor of this hypothesis than there ever has been in favor of the long popular theory that man is a developed animal."<sup>27</sup> The monkeys have a philosophic view of man which I want you to hear: you may wish to keep it!

Three monkeys dining once in a coconut tree  
Were discussing some things that they heard true to be.  
"What do you think? Now, listen you two;

Here monkeys, is something that cannot be true,

"That humans descend from our noble race!  
Why, it's shocking—a terrible disgrace."

Whoever heard of a monkey deserting his wife  
And leaving a baby to starve and ruin its life?

"And have you ever known of a mother monk  
To leave her darling with strangers to bunk?  
Their babies are handed from one to another  
And some scarcely know the love of a mother."


"And I've never known a monkey so selfish to be  
As to build a fence around a coconut tree  
So other monkeys can't get a wee taste,  
But would let all the coconuts there go to waste."

"Why, if I'd put a fence around this coconut tree,  
Starvation would force you to steal from me.  
And here is another thing a monkey won't do:  
Seek a cocktail parlor and get on a stew;

"Carouse and go on a whoopee disgracing his life,  
Then reel madly home and beat up his wife.  
They call this all pleasure and make a big fuss—  
They've descended from something, but not from us!"

—Author Unknown

The GENESIS ONE account of the Origin of Man, read objectively, is simple and understandable, and is accepted by the Spirit-taught believer. There is a special (Continued on page 7)



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## News Notes

### 'Desk Top Witnessing' Promoted in Memphis

A very unusual type of evangelization used in Memphis, Tenn., for just one year, is spreading and many business and professional men are co-operating. The project, sponsored by the Baptist Brotherhood Commission, encourages Christians to display a Bible on their desk or workbench as a testimony to their faith.

Among the bankers, attorneys, insurance men and others who have practiced keeping a Bible on their desk, praise for the idea is not hard to find.

Sterling Cooper of McGregor's Inc., and a First Baptist layman, says: "I think it's a simply wonderful program. A Bible on the desk just has an influence that's immeasurable, not only on me, but everyone who comes in. A large percentage of the people who come in, pick it up before they leave, often read part of it."

Another, George Bates of Home Equipment Co., member of Episcopal Church of the Holy Communion says: "It helps me. I'm an impulsive sort of guy and nothing in the world will cool me down like the Bible. I refer to it often. I think it's the greatest thing in the world to help a man."

George W. Schroder, executive secretary, Southern Baptist Brotherhood Commission, says: "It is hoped the program may ultimately lead business leaders to bring (Continued on page 8)

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# Genesis One

(Continued from page 6)

and peculiar emphasis on the Creative Act of God. No less than three times in a single verse is the word used. "So God created man man was created 'in the image God created he him; male and female created he them' (Gen. 1:27). Therefore we agree with the true scientist, George McCready Price, when he says in his book, *The Phantom of Organic Evolution*, "Man was created, he has not evolved. . . . Modern science is confirming the record in the early chapters of Genesis, that man was created 'in the image of God'" (pp. 211, 212). *The Interpreter's Bible* rejects the record of Moses in Genesis 1:27, and speaks with the voice of liberal-modernism and pseudoscience: it says that "The idea of man being created in the 'image of God' is probably dependent on Babylonian mythology."<sup>28</sup>

Professor L. Allen Higley, D.Sc., has something to say to such liberals. He indicts them with this: "The evolutionist, however, insists that he cannot believe this, so he professes 'to set special creation aside.' He professes to believe that the physical world began in a state of chaos before there was life or intelligence of any kind, that life in unicellular form sprang out of nothing and that this lowest form of life produced all of the higher forms including man. . . . If the evolutionist spoke truthfully, he would admit that his rejection of special creation is not because he cannot believe it, but because he will not. The reason he will not believe it is that he will not repent of his sins and make his peace with God."<sup>29</sup>

Those are strong words. "Evolution has no place in creation, nor in reconstruction" (Higley). The kind of man God created in the beginning is well stated by John Owen, greatest of the Puritans (1616-1683 A.D.), true conservative scholar. In "his most notable work," the *Exposition of Hebrews*, he says: "Whereas Adam was to be the head and principle of human nature, it was necessary that God should endow him with all perfection and knowledge. . . . Man had all that light and knowledge and wisdom CON-CREATED with him, and so natural unto him, which were any way needful to fit him for the enjoyment of God."<sup>30</sup> Since "perfection and knowledge, light and wisdom" were "concreated with Adam," evolution is wrong when it assumes that "an animal was given life and evolved into man."<sup>31</sup>

George McCready Price, conservative scholar and scientist, rightly labels all these theories of the modern evolutionists as "vagaries" and "puerilities." The closing words of his great work are so important that I want you, my friends, to hear and have them: "The time is coming when such puerilities will no longer be put before the world in the name of venerable institutions of learning, under the imprimatur of respectable publishing houses, and under the aegis of the sacred name of natural science. . . . The way is open for every intelligent person to believe in a literal creation of all the leading types of life, MAN INCLUDED, as recorded in the first chapters of the Bible. THIS IS THE LATEST AND MOST AUTHORITATIVE WORD OF MODERN SCIENCE REGARDING THE OLDEST AND MOST FUNDAMENTAL PROBLEM OF RELIGION."<sup>32</sup> And best of all, my friends, GENESIS ONE has the endorsement of our own adorable Lord Jesus Christ, infallible Teacher and Guide. He said concerning THE ORIGIN OF MAN: "But from the beginning of the creation God made them male and female" (Mark 10:6).

## IV. The Message of Genesis One

There is a wonderful message in GENESIS ONE. Among all the writings known to the sons of men it is unique and stands alone in its solitary grandeur. There is nothing dry or prosaic in the reading of it. It is full of "God" from beginning to end. Thirty-five times the name of "God" is used in Genesis 1:1 through 2:3, and the important word "God" in Genesis 1:1

"is carried like a lamp through the whole of this Introduction." You can hardly read a verse of it without running into "God." Try it!

### 1. God Is

The first message we get from GENESIS ONE is that GOD IS. Paul tells us that creation sets forth the Being and Personality of God; that His "Godhead" is "understood by the things that are made" (Rom. 1:20). Bishop Handley Moule, D.D., puts it this way: "There is Personality behind phenomena."<sup>33</sup> When I was in Japan I read the story of Neesima, Japan's first great Christian in modern times. He became convinced of the Being of God through reading GENESIS ONE, and it brought him to trust in Christ. In his autobiography he says:

"I became acquainted with the name of the Creator through those Dutch books I studied before, but it never came home so dear to my heart as when I read the simple story of God's creation of the Universe on those pages of a brief Chinese Bible History. I found out that the world we live upon was created by His unseen Hand, and not by a mere chance."<sup>33</sup>

A native chief on the island of Aniwa came to know that GOD IS through seeing His work in Nature. Through the *Sinking of the Well* by John G. Paton, this chief came to see that God put water in the earth besides putting it above the earth! He asked John G. Paton to let him tell the people of his discovery. The missionary said: "Yes, if you will try to bring all the people to hear you." He did. Then "with great eloquence" he said: "My people, the people of Aniwa, the World is turned upside down since the word of Jehovah came to this land! . . . Something here in my heart tells me that the Jehovah God does exist, the Invisible One, whom we never heard of nor saw till the Missi (Paton) brought Him to our knowledge. . . . From this day, my people, I must worship the God who has opened for us the well, and who fills us with rain from below. The gods of Aniwa cannot hear, cannot help us, like the God of Missi. Henceforth I am a follower of Jehovah God."<sup>34</sup>

More than once in his famous commentary, Matthew Henry says this: "Nothing is more easy than to determine that GOD IS." And that, my friends, is part of the message of GENESIS ONE.

### 2. God Is Able

GENESIS ONE shows us that GOD IS ABLE; that He has SUPREME POWER; that He is ALMIGHTY; that He can do ANYTHING He wills to do. The Hebrew word used for "God" in the first chapter of the Bible is "Elohim," and signifies "the Strong God; and what less than almighty strength could bring all out of nothing?" And when you have read of the work done by God in GENESIS ONE, you have to agree with Matthew Henry's comment on Romans 1:20: "The variety, multitude, order, beauty, harmony, different nature, and excellent contrivance, of the things that are made, the direction of them to certain ends, and the concurrence of all the parts to the good and beauty of the whole, do abundantly prove a Creator and His eternal POWER."

Only a God of eternal POWER could have done what was done in GENESIS ONE. A great catastrophe, resulting in a great cataclysm, had taken place. Creation had been upset, turned over. God was more than ABLE to meet it. The catastrophe and the cataclysm took place between Genesis 1:1 and 1:2. From other Scriptures we learn that Lucifer, who 'was the anointed cherub,' rebelled and revolted against the government of God (Isa. 14:12-14; Ezek. 28:14, 15). The "anointed cherub" then became "Satan," the Adversary. That rebellion and revolt caused the great cataclysm of Genesis 1:2. Satan was "cast as profane out of the mountain of God," and fell "as lightning from heaven" (Ezek. 28:16, 17; Luke 10:18). His angels were cast out with him.

The earth was reduced to a "waste and a ruin," and chaotic darkness reigned everywhere over the earth. But God was there "as KING." When a similar cataclysm engulfed the earth in the days of Noah, we read that Jehovah sat as King at the Flood" (Ps. 29:10, A.S.V.). So it was in all the scenes in GENESIS ONE. God came forth in all His power and spoke the mighty fiat (let it be done) that brought forth order out of disorder and beauty out of ugliness.

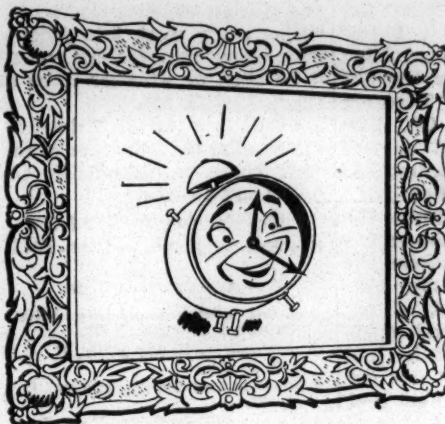
The saints of all ages have seen the power of God in GENESIS ONE and have used it for appropriate ends. Jeremiah, faced with a difficult problem, prayed: "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too

hard for thee" (Jer. 32:17). Isaiah used this message of GENESIS ONE to encourage the weak and the faint: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? . . . He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:28, 29). The apostles of Christ prayed that the power of God manifested in GENESIS ONE might be displayed in their ministry. "They lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: . . . grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders

may be done by the name of thy holy child Jesus" (Acts 4:24, 29, 30).

God once conducted a tour of the Universe, and Job was the tourist (Job 38 through 41). During the tour God displayed His might and His power in Creation. At the end of the tour, Job could only gasp out, "I know that thou canst do all things, And that no purpose of thine can be restrained" (Job 42:2, A.S.V.) The power of God manifested in Creation was manifested in the Incarnation, in the Virgin Birth of the Son of God! "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee . . . For with God nothing shall be impossible" (Luke 1:35, 37). And so it was. Isaac Watts, in a brilliant verse, states that the same

(Continued on page 8)



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Altogether the book has 15 chapters, over 200 thrilling pages, cloth binding with a jacket designed by a famous artist. Normally selling for \$2.00, until August 31 at midnight you may get it for only \$1.60.

**HOW TO HAVE A REVIVAL**, edited by Robert J. Wells and John R. Rice. This book contains the biblical advice of widely-used evangelists Appel-man, Hankins, Jones, Handley, Rice and Wells.

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**IMMANUEL—GOD WITH US!** by Dr. John R. Rice. Chapter titles are: "Immanuel's Birth: The Angel's Message," "Immanuel's Incarnation: 'God With Us,'" "Immanuel's Forgiveness: 'Father, Forgive Them: for They Know Not What They Do,'" "Immanuel's Return: What Will Happen When Jesus Comes?," "Immanuel's Coronation: The Crowning of Jesus Christ," and "Immanuel's Invitation: The Banquet Invitation. R.S.V.P."

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## Genesis One

(Continued from page 7)

power of God that made and preserves the heavens, gave and will keep His Word in the Bible:

*His every Word of grace is strong  
As that which built the skies;  
The Voice that rolls the stars  
along  
Speaks all the promises.*

### 3. God Is Present

The message of GENESIS ONE is that God is present everywhere in the world; that He is near. Oh what a wonderful fact and thought! "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. 23:23, 24). Someone said that "God is everywhere without going there." When Paul talked to "certain philosophers" of Athens about the "God that made the world and all things therein," he reminded them that "He is not far from each one of us: for in him we live, and move, and have our being" (Acts 17:17, 27, 28, A.S.V.). "The atheist wrote: 'God is nowhere,' but his little daughter read it: 'God is now here,' and it converted him." Melancthon, Luther's great friend, said that God did not make the world as a carpenter makes a boat—to leave it when made; but that God is in the world He made. Every phenomenon of Nature proves it. Maltbie D. Babcock knew it when he wrote:

*This is my Father's world:  
He shines in all that's fair;  
In the rustling grass I hear Him  
pass,  
He speaks to me everywhere.*

Where is God? The earth is made for Him. It is His, and in every blade of grass there thrill the forces of His life, and every flower sings the song of His glory" (G. Campbell Morgan). They shut Madam Guyon up in prison, but they could not shut her out

from God. She said of imprisoned saints:

*"Where'er they dwell, they dwell  
in Thee,  
In heaven, in earth, or on the sea."*

And because of that she could say: "I can be calm and free from care On any shore, since GOD IS THERE."

And it mattered not a bit to her where they put her, she knew God would be there!

*Could I be cast where Thou art  
not,  
That were indeed a dreadful lot;  
But regions none remote I call,  
Secure of finding God in all.*

Yes, my friends, GENESIS ONE tells us that God is everywhere! "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" asked King David. And wherever he thought of going, he had to say, "Thou art there" (Ps. 139:7-11). Oh, how Francis Thompson tried to flee from the presence of God, but God was always there! "I fled Him, down the nights and down the days; I fled Him, down the arches of the years; I fled Him, down the labyrinthine ways of my own mind; and in the midst of my tears I hid from Him, and under running laughter." But he had to confess that he could not get away from "those strong Feet that followed, followed after." One of the greatest lessons I have learned from GENESIS ONE is this that is recorded in Psalm 119:151: "Thou art near, O Lord."

### 4. God's Purpose

God had a purpose in GENESIS ONE. It is stated in Revelation 4:11: "Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of THY WILL they were, and were created" (A.S.V.). He made the earth for His glory and

to display all the purposes of His WILL. "The earth is made for the display of the Kingdom and government of God," and "is the center of observation in the Universe of God" (G. Campbell Morgan). He created you, O man, for Himself, and nothing less than Himself will ever satisfy your immortal spirit. The famous Augustine of the 4th century (354-430 A.D.) found that out, and wrote in his celebrated Confessions: "O Lord... Thou hast made us for Thyself, and our heart is restless until it repose in Thee." 37

God created you for His honor and glory. Are you answering the end of your creation? "The chief end of man is to glorify God and to enjoy Him for ever." God made you by His breath (Gen. 2:7), but He redeemed you by His Blood (Acts 20:28). "Remember now thy Creator" before you go to your "long home" and before "the mourners go about the streets" and you go to meet God who will "bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Eccl. 12:1, 5, 14).

What a wonderful God we have! I'm so glad He took care of things back there in GENESIS ONE! And won't He always!

*"Alleluia: for the Lord God omnipotent reigneth."*—Rev. 19:6.

### DOCUMENTATION

1. Great Chapters of the Bible, G. Campbell Morgan, p. 13.
2. Difficulties in the Bible, R. A. Torrey, p. 29.
3. Science and Truth, Higley, D. Sc., p. 53.
4. Hymn, "Holy Bible, Book Divine," John Burton, vs. 1.
5. The New Interpreter's Bible, Vol. I, p. 165, Arthur Buttrick.
6. Beacon Lights of History, Vol. II, p. 122, John Lord, LL.D.
7. Lange's Commentary on Genesis, p. 114.
8. Oxford's Helps to the Study of the Bible, 1st Edition, p. 10.
9. Oxford Helps to the Study of the Bible, 2nd Edition, p. 11.
10. Ibid.
11. The Interpreter's Bible, Vol. 1, pp. 439, 440, 420.
12. Beacon Lights of History, Vol. II, pp. 122, 123, 124, 126.
13. Jamieson, Fausset and Brown Commentary, p. 16.
14. Science and Truth, Higley, D. Sc., p. 10.

## News Notes

(Continued from page 6)

their staffs together for a devotional period. This is being done in some Memphis firms now." (ERA—7/27/55)

Robert A. Cook was reelected to his eighth term as president of Youth for Christ International. His budget for the next 12 months was set at \$555,000.

### Bible Readings to Open and Close TV Stations Daily

Bible readings by top television talent and well-known business executives are being offered to Du Mont stations throughout the country. A series of 24 films running from five to seven minutes and designed to open and close telecasting days have been pre-

15. Oxford Helps to the Study of the Bible, 2nd Edition, p. 11.
16. Difficulties in the Bible, R. A. Torrey, D.D., p. 29.
17. Genesis, by C.H.M., p. 5.
18. Difficulties in the Bible, R. A. Torrey, D.D., p. 31.
19. Difficulties in the Bible, R. A. Torrey, D.D., p. 29.
20. Man Does Not Stand Alone, written on the jacket of this book, p. 10.
21. Man Does Not Stand Alone, A. Cressy Morrison, p. 8.
22. Man Does Not Stand Alone, "Origin of Man," p. 46.
23. Man Does Not Stand Alone, p. 46.
24. Man Does Not Stand Alone, p. 94.
25. Man Does Not Stand Alone, p. 95.
26. Phantom of Organic Evolution, George McCready Price, pp. 19, 20, 212.
27. Phantom of Organic Evolution, George McCready Price, pp. 210, 211.
28. The Interpreter's Bible, Vol. 1, p. 484.
29. Science and Truth, Higley, D. Sc., p. 257.
30. Exposition of Hebrews, John Owen, Vol. I, pp. 93, 99, 100.
31. Phantom of Organic Evolution, George McCready Price, p. 218.
32. Exposition of Romans, Handley Moule, D.D., p. 43.
33. Life and Letters of Joseph Hardy Neesima, pp. 30, 31.
34. Autobiography of John G. Paton, Vol. II, pp. 190, 191.
35. Systematic Theology, A. H. Strong, D.D., p. 280.
36. "The Hound of Heaven," poem by Francis Thompson.
37. Confessions of Augustine, Book I, Ch. 1.

pared for use with the new Electronic device patented by Du Mont Laboratories.

First station to subscribe to the new service was WABD, New York, followed by WTTG in Washington. Others have indicated their interest also. (ERA—7/27/55)

E. C. Manning, premier of Alberta, Canada, led his Social Credit Government into a quarter-century of uninterrupted power last June 29 when he won his fourth victory in a general election. Manning, who assumed leadership of the Social Credit party in Alberta in 1943, combines evangelical religious work with politics—along with his government work, Manning directs a Bible school, a monthly Bible magazine and a Dominion-wide gospel broadcast.

Governor Frank G. Clement of Tennessee was the chief speaker at the Town Meeting of the Air program which originated at the opening session of the Youth for Christ International convention at Winona Lake, Ind.

The governor remained at the convention following the Town Meeting broadcast and spoke for 40 minutes on "Faith and Courage." He used Psalm 46 as his text and at the conclusion said, "I hope and pray you have the courage tonight to re-dedicate your life to Christ or accept Him for the first time as your Saviour." Some 40 responded.

J. S. Bridwell of Wichita Falls, Texas, owner of a ranch and oil company, has offered to pay his employees \$50 each if they will quit smoking. In a letter to his 250 employees, Mr. Bridwell said that he had been reading "with great interest what some of our great medical men have had to say regarding smoking. Doctors tell us that we are on a great increase in lung, throat, and stomach cancer and many other troubles. I have watched some of my very good friends become seriously ill and some to their death, all because of smoking."

(ERA—7/13/55)

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